

## Introduction

Up until now, everything we have been studying the Gospel of Luke has been in preparation for the launch of Jesus' earthly ministry. The prophetic promises of the coming of the Messiah, the angelic visitations, the birth and childhood of Jesus, and the ministry of John the Baptist to prepare the way, have all been part of the preparation of Jesus' earthly ministry. This morning we will look at the confirmation of Jesus as the Messiah and the beginning of His ministry. Next week, we will look at the temptations of Jesus and the fulfillment of the prophecy in Isaiah 61. But, in our text today Luke says that this is when Jesus began His ministry. It is a pivotal turning point in the book of Luke.

This morning we will look at two specific confirmations of Jesus. The first confirmation is from God, the Father at the time that Jesus is baptized by John. The second confirmation is through the genealogy of Jesus. Both of these confirmations were necessary for Jesus to begin His ministry.

Why are these confirmations important? The confirmation of the identity of Jesus is extremely important for several reasons. All of the prophecies spoke of the identity of the Messiah. The angels spoke of Jesus' identity. The identity of Christ is a crucial part of the gospel. The Old Testament and the New Testament both spoke of the deity of Christ. When Jesus was with His disciples, He asked them, "who do you say that I am?" Peter tells Jesus, "You are the Christ, the Son of the living God." Peter had revelation from God that Jesus was the anointed One, the Messiah. He was the Son of the living God. They understood that the Messiah was Immanuel, God in the flesh. If Jesus was the Christ, He was the Wonderful Counselor, Mighty God, Eternal Father and Prince of Peace (Is 9:6).

(Matt 16:13-17) "Now when Jesus came into the district of Caesarea Philippi, He was asking His disciples, "Who do people say that the Son of Man is?" {14} And they said, "Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets." {15} He said to them, "But who do you say that I am?" {16} Simon Peter answered, "You are the Christ, the Son of the living God." {17} And Jesus said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven."

John gives us the test of false prophets and teachers. He tells us not to believe every spirit, but to test the spirits. The one that confesses that the anointed Savior has come in the flesh is from God. The test of a true teacher and prophet is they teach that the Messiah and Savior had come in the flesh.

(1 John 4:1-3) "Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. {2} By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; {3} and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world."

In our study of Colossians, we saw that the identity of Christ was under attack. Paul tells them not to be deceived by those who say that Jesus is not God. He tells us that Jesus was the creator of everything that had been created. Jesus was God the Creator. He tells us that Jesus is pre-imminent. He is before all things. He is the head of the body. He is the beginning. Paul goes on to say that the fullness of God dwells in Him. Then, in Colossians 2, Paul repeats himself, "For in Him all the fullness of Deity dwells in bodily form." Paul was refuting the false teachers. Paul was making the identity of Christ very clear. **The confirmation of Jesus' identity is a crucial part of the gospel.**

(Col 1:16-19) "For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. {17} He is before all things, and in Him all things hold together. {18} He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. {19} For it was the Father's good pleasure for all the fullness to dwell in Him."

(Col 2:9) "For in Him all the fullness of Deity dwells in bodily form,"

The confirmation of Jesus is extremely important for another reason. The prophecies of the Messiah made specific mention of His lineage. Therefore, the lineage that Luke gives is a very critical piece. We may quickly glance over it, thinking it to be boring, but the Jews at that time would not have quickly glanced over it. If the Pharisees and Sadducees could have proved that the Jesus' lineage was not in line with the prophecies concerning the Messiah, there would not have been a ministry of Christ. It would have been all over. But, the fact is that Jesus' lineage matched perfectly with what had been prophesied. There is never a challenge by the Pharisees or Sadducees about His lineage; it was never an issue. We will take a closer look at that this morning.

Having seen the importance of the confirmation of the Messiah, let's read the passage. I have the passage broken down into two paragraphs.

(Luke 3:21-22) "Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened, {22} and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased."

(Luke 3:23-38) "When He began His ministry, Jesus Himself was about thirty years of age, being, as was supposed, the son of Joseph, the son of Eli, {24} the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, {25} the son of Mattathias, the son of Amos, the son of Nahum, the son of Hesli, the son of Naggai, {26} the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, {27} the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, {28} the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, {29} the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, {30} the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, {31} the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, {32} the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, {33} the son of Amminadab, the son of Admin, the son of Ram, the son of Hezron, the son of Perez, the son of Judah, {34} the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, {35} the son of Serug, the son of Reu, the son of Peleg, the son of Heber, the son of Shelah, {36} the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, {37} the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, {38} the son of Enosh, the son of Seth, the son of Adam, the son of God."

## 1. Confirmation of Jesus' identity from God

All four gospel accounts include the baptism of Jesus. Matthew, Mark, and John all give us different pieces to the puzzle, and when we look at all four of them, we have a much better understanding of what happened. We will glean from all four accounts this morning. Luke tells us that “when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened, and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, “You are My beloved Son, in You I am well pleased.” I would like to talk about baptism for a few minutes before we move into the main thought of our text for today.

(Luke 3:21-22) “Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened, {22} and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, “You are My beloved Son, in You I am well-pleased.”

We see in Romans 6 that **baptism is a picture of Christ's burial and resurrection**. As we are baptized, we are baptized or immersed in the water. It is an identification with the death of Christ. It is an identification of our body of sin being put to death. Then, as we come up out of the water, it is a picture of the resurrection of Christ. As Christ rose from the dead, we are also raised up in new life. Jesus did not have a body of sin to put to death. He is the truth, the life and the way. He already had life. In the traditional view of baptism, Jesus did not need to be baptized.

(Rom 6:3-6) “Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? {4} Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. {5} For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, {6} knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;”

However, the baptism of Jesus is a pattern for us to follow. He set an example for us to follow. His baptism was a prophetic picture of what He would do at the end of His ministry. He was going to die, but not for His sins, but for our sins. He was going to take our sins upon Himself and die for our sins. Then, He was going to rise from the dead. It was the death, burial, and resurrection of Christ that fulfilled all righteousness, and this is one reason that Jesus had to be baptized.

In the text today, John the Baptist was preaching and baptizing people. **John preached a baptism of repentance**. He told people to share with those who had need. John told the tax collectors to collect no more than they were supposed to take. He told the soldiers not to use force and take people's money. He told people to bring forth the fruits of repentance.

(Luke 3:3) “And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins;”

In Jesus' case, He was without sin. The author of Hebrews tells us that Jesus was “tempted in all things, yet without sin.” There was nothing that Jesus had to repent of. **Jesus did not need to be baptized for the repentance of sins.**

(Heb 4:15) "For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin."

When we look at Matthew's account, we find that John tried to prevent Jesus from being baptized. He tells Jesus that he needs to be baptized by Him. John, under the inspiration of the Holy Spirit, is making sure that we understand that Jesus was sinless, and had no need of repentance. Jesus needed to be baptized for a different reason than why John was baptizing people. Jesus tells John, "Permit it at this time; for in this way it is fitting for us to fulfill all righteousness." When Jesus tells him that, John went ahead and baptized Jesus. **Jesus was baptized to fulfill all righteousness.**

(Matt 3:13-15) "Then Jesus \*arrived from Galilee at the Jordan coming to John, to be baptized by him. {14} But John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?" {15} But Jesus answering said to him, "Permit it at this time; for in this way it is fitting for us to fulfill all righteousness." Then he permitted Him."

In Judaism, there was a baptism called proselyte baptism. When a foreigner wanted to a part of God's people, he would be publicly baptized. He would confess that he wanted to be a part of Judaism, and a part of this people, and worship the Lord. It was a public confession of a stranger's alienation and sin, and his desire to be cleansed from his sin, and to become a part of the people of God.

When John preached the baptism of repentance, he was telling Jews that it did not matter that they were descendants of Abraham. If you are going to get ready for the Messiah, you must recognize that you are no different than a Gentile or stranger. You need to be cleansed from your sins to become part of the people of God. This was a difficult message for the Jews to hear, particularly the religious leaders. They thought their Jewish heritage made them the people of God. John was challenging their belief system, and their need to be cleansed from their sins.

Our text today says that "when all the people were being baptized." This means that there were lots of people being baptized at that time. Jesus' baptism was a very public event, witnessed by many people. Not all the Jews were baptized by John. In Luke 7, we find that "the Pharisees and lawyers rejected God's purpose for themselves, not having been baptized by John." They had rejected this notion that they were outsiders, just like the Gentiles. They believed they were the children of promise, the children of Abraham.

(Luke 7:30) "But the Pharisees and the lawyers rejected God's purpose for themselves, not having been baptized by John."

Jesus was not excluded from the family of God. He did not need proselyte baptism. He did not need to confess that He was an outsider who wanted to come and be a part of the people of God. He had no need of that baptism. His need to be baptized and to fulfill all righteousness was for a very different reason. I believe the primary explanation can be found in John's account.

(John 1:28-34) "These things took place in Bethany beyond the Jordan, where John was baptizing. {29} The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world! {30} "This is He on behalf of whom I said, 'After me comes a Man who has a higher rank than I, for He existed before me.' {31} "I did not recognize Him,

but so that He might be manifested to Israel, I came baptizing in water." {32} John testified saying, "I have seen the Spirit descending as a dove out of heaven, and He remained upon Him. {33} "I did not recognize Him, but He who sent me to baptize in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.' {34} "I myself have seen, and have testified that this is the Son of God."

Notice that John said that the Lord told him that the One whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit. I myself have seen, and have testified that this is the Son of God." If Jesus had not been baptized by John, John would not have seen the Spirit of God descending as a dove and lighting on Him. To fulfill the prophecy, it was necessary for John to baptize Jesus and to witness the confirmation of Jesus by God. And, because John saw this, he says, "I myself have seen, and have testified that this is the Son of God." **The main point of Jesus' baptism was the confirmation by God the Father that Jesus is the Messiah.**

(Matt 3:13-17) "Then Jesus \*arrived from Galilee at the Jordan coming to John, to be baptized by him. {14} But John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?" {15} But Jesus answering said to him, "Permit it at this time; for in this way it is fitting for us to fulfill all righteousness." Then he permitted Him. {16} After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him, {17} and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased."

Before we move on to the confirmation of the Messiah by lineage, there is one very significant event that happened at the baptism of Jesus. Luke says that when Jesus was baptized, and was praying, that heaven was opened and the Holy Spirit descended upon Him in bodily form. Jesus was anointed and empowered for ministry at this time.

(Luke 3:21-22) "Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened, {22} and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased."

We saw that Jesus was conceived by the Holy Spirit. In fact, we saw that when Mary visited Elizabeth, Elizabeth and John were filled with the Holy Spirit when they heard Mary's greeting. Mary was full of the Spirit and when she greeted Elizabeth, she was also filled with the Holy Spirit.

(Luke 1:41) "When Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit."

Even though Jesus was born and filled with the Spirit, it was important for Him to be empowered by the Holy Spirit. At the time of His baptism, the heavens were opened up and He was empowered by the Holy Spirit. The heavens were opened up when Jesus was praying. There is a need for us to pray for the heavens to open up over the East Mountains. There is a need for us to pray that the Holy Spirit comes down and empowers us for ministry in the East Mountains. We must be a people of prayer. We are to be constantly filled and empowered by the Holy Spirit. It is not a one-time event. And, prayer is not a one-time event. We must keep praying for the heavens to be opened, and for us to keep getting filled. This happened in preparation of Jesus' earthly ministry.

## 2. Confirmation of Jesus' identity from lineage.

After God confirms the identity of His Son, whom He is well pleased, Luke moves to the second confirmation of Jesus' identity. He says, when He began His ministry, Jesus Himself was about thirty years of age. The baptism of Jesus is eighteen years after the Passover event that we covered two weeks ago. There is an eighteen year gap in the life of Jesus. All during this time, He was subjecting Himself to His parents, growing in wisdom and stature, and in favor with men and with God.

(Luke 3:23) "When He began His ministry, Jesus Himself was about thirty years of age, being, as was supposed, the son of Joseph, the son of Eli,"

Why does Luke mention the age of thirty? In Numbers 4, we find that this was the age that priests entered into ministry. **At the age of thirty, the priests and Levites entered into the service to do the work in the tent of meeting.** Jesus is now thirty, and it is time for Him to begin His priestly ministry. There has been thirty years of preparation for ministry. Jesus' identity and calling has been confirmed by the prophets at the time of His birth. Jesus has grown and matured during these thirty years. Jesus' identity and calling has been confirmed by God at His baptism. And finally, Jesus has been empowered by the Holy Spirit for ministry, and He begins His earthly ministry. This is a turning point in the gospel of Luke. It is sandwiched between His confirmation at baptism and the confirmation of His lineage.

(Num 4:1-3) "Then the LORD spoke to Moses and to Aaron, saying, {2} "Take a census of the descendants of Kohath from among the sons of Levi, by their families, by their fathers' households, {3} from thirty years and upward, even to fifty years old, all who enter the service to do the work in the tent of meeting."

I mentioned that the lineage was important to the Jews. Here are some of the reasons that it was important. First, there were twelve tribes of Israel. Eleven of those tribes received allotments of land as their inheritance. The tribe of Levi received the tithes, but did not receive an allotment of land. **To claim your right to the land, i.e. your inheritance, you had to prove your ancestral lineage.** Therefore, the Jews kept up with their lineage. Each family kept its own records, and there was also an official public set of records that was kept. If you wanted to receive your inheritance, you needed to show your lineage.

**The ancestral lineage was also used for taxation.** The reason that Joseph and Mary went to Bethlehem, to the city of David, was they were from David's lineage. That is where their census was taken, and where their taxes would be assessed.

However, the lineage was also important for the priests and Levites. **Priests and Levites had to prove their priestly lineage from Aaron or they could not serve.**

Finally, **the lineage was important for any claims to royalty.** In 1 Kings 9:4-5, God had made a claim that the throne of David would be established forever, and that he would not lack a man on the throne of Israel. The Jewish people were looking for a king to be born, and he had to come out of the lineage of David.

(1 Kings 9:4-5) “As for you, if you will walk before Me as your father David walked, in integrity of heart and uprightness, doing according to all that I have commanded you and will keep My statutes and My ordinances, {5} then I will establish the throne of your kingdom over Israel forever, just as I promised to your father David, saying, 'You shall not lack a man on the throne of Israel.’”

If you recall Isaiah's prophecy about the coming Messiah, he said, “for a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and his name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of his government of peace, on the throne of David and over his kingdom...” The Jews knew that the Messiah and King would be coming from David's lineage. Anyone claiming to be the king had to prove that he came from the line of David. Therefore, it was extremely important for Luke to show that Jesus came from David's lineage.

(Isaiah 9:6-7) “For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. {7} There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this.”

There are two lineages given in the gospel accounts: Matthew and Luke. Mark gets right down to business. He starts with John the Baptist preaching repentance and the baptism of Jesus, and goes right into Jesus' earthly ministry. He does not mention Jesus' lineage.

John starts by identifying Jesus as God. In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. John identifies Jesus as the Word, and as the Creator of all things. He goes on to say that the Word became flesh. Remember that the Word was God, and the Word became flesh. Jesus was the incarnate God, that is God in the flesh. Jesus was Immanuel, God in the flesh. God came and dwelt among us. John gives the identity of Christ, not from an earthly lineage, but from a spiritual lineage. Jesus was in the beginning. There was no lineage of Jesus. He is God and has always been God.

(John 1:1-3) “In the beginning was the Word, and the Word was with God, and the Word was God. {2} He was in the beginning with God. {3} All things came into being through Him, and apart from Him nothing came into being that has come into being.”

(John 1:14) “And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.”

But, Jesus is God in the flesh. As a man, Jesus has an earthly lineage, and both Matthew and Luke give those lineages. Their lineages are quite different. Matthew writes to Jews and Luke writes to Gentiles. Because Matthew is writing to the Jews, his lineage ends with Abraham. Abraham was the father of their faith, and that is all the Jews needed to go back to. On the other hand, Luke goes all the way back to Adam, and to God. This is significant because Jesus is the Messiah for all mankind, not just the Jews. **Matthew's lineage is given for the Jews. Luke's lineage is written for Gentiles.**

**The lineages are also very different in order.** Matthew begins with Abraham and works towards Jesus. Luke begins with Joseph and goes back. Typically, when we do an ancestral tree, we use Luke's approach; we begin with our lives, go back to our parents, and their parents, and so forth. Luke's method shows that he did the research and study. Matthew's lineage merely shows the results, and not how they were traced.

The two lineages have a number of other significant differences. One significant one is that the names are not the same. This throws some people for a loop. From Abraham to David, both lineages are the same. However, from David to Joseph, the names are different. An example of this is in Luke 3:31, Nathan is mentioned as the son of David. Nathan is the third son of David and Bathsheba. In Matthew's account, Solomon is mentioned. Solomon was Bathsheba's first son. **Both lineages go back to David, but they go back through different paths, with different sons.**

(Luke 3:31) "the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,"

(Matt 1:6-7) "Jesse was the father of David the king. David was the father of Solomon by Bathsheba who had been the wife of Uriah. {7} Solomon was the father of Rehoboam, Rehoboam the father of Abijah, and Abijah the father of Asa."

Another example is the mention of Jesus' grandfather. In Luke, Joseph is the son of Eli. In the gospel of Matthew, Jacob is given as the father of Joseph. Why the difference? We have two lineages, a paternal one and a maternal one. Matthew gives the paternal lineage of Joseph. In Matthew you have the genealogy of Joseph through his father Jacob back to David through Solomon. When Joseph married Mary, he became the legal father of Jesus. Jesus was his adopted Son. From a legal standpoint, Jesus had the right to become king, because Joseph's lineage went back to Solomon. Therefore, Matthew writes about how the angel spoke to Joseph about taking Mary to be his wife. Matthew writes about the angel telling Joseph to go to Egypt, and then to come back. Matthew is writing to the Jews and he writes from the legal standpoint. Jesus' legal lineage and right to be king was through Joseph.

(Matt 1:15-16) "Eliud was the father of Eleazar, Eleazar the father of Matthan, and Matthan the father of Jacob. {16} Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called the Messiah."

In Luke you have the genealogy of Mary through her father, Eli. Jesus' true bloodline did not come through Joseph, but through Mary. Luke begins by saying, "being, as supposed, the son of Joseph, the son of Eli." Therefore, Luke uses Mary's lineage. He also writes from her perspective. He gives the angelic visit to Mary. He gives the account of Mary going to Elizabeth. It is written from a different perspective.

Luke 3:23 When He began His ministry, Jesus Himself was about thirty years of age, being, as was supposed, the son of Joseph, the son of Eli,

On a sidenote, in the line of Solomon that Matthew gives, there is a man named Jeconiah mentioned. This may seem insignificant, but it is important. Because of the rebellion of Israel, they were led off into captivity. Jeremiah prophesies that no man of his descendants will prosper sitting on the throne



of David or ruling again in Judah. There was essentially a curse on that particular lineage about ruling again.

(Matt 1:11-12) "Josiah became the father of Jeconiah and his brothers, at the time of the deportation to Babylon. {12} After the deportation to Babylon: Jeconiah became the father of Shealtiel, and Shealtiel the father of Zerubbabel."

(Jer 22:24-30) "As I live," declares the LORD, "even though Coniah the son of Jehoiakim king of Judah were a signet ring on My right hand, yet I would pull you off; {25} and I will give you over into the hand of those who are seeking your life, yes, into the hand of those whom you dread, even into the hand of Nebuchadnezzar king of Babylon and into the hand of the Chaldeans. ...{30} "Thus says the LORD, 'Write this man down childless, A man who will not prosper in his days; For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah.'"

Jesus did not get his bloodline through Jeconiah or Jehoiakim. He had a legal right through that lineage, but not a bloodline. His bloodline went back to Solomon but not through Jeconiah. Jesus could rule and be King, and prosper as the King. **Jesus had both the blood line and the legal line to be the Messiah and King.**

## Conclusion

Luke has given us the confirmation of Jesus as Messiah at the time of His baptism. Luke has also given us the confirmation of Jesus' lineage. Both of these are significant to have in place before He begins His earthly ministry.

Jesus is wanting the East Mountain Vineyard to be a place of ministry in the East Mountains. It is very important for you and I to know who we are in Christ. In 1 Peter 2:9-10, Peter tells us that we were once not a people. We were those aliens and foreigners who were excluded. However, Jesus has made it possible for you and I to receive mercy and grace. He has made salvation available to all nations, including the Gentiles. Like Abraham, who was called while uncircumcised, you and I are children of God by faith.

(1 Pet 2:10) "for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY."

Jesus' baptism was to fulfill all righteousness. Our baptism is a picture of our body of sin being put to death. When we are raised up out of the water at baptism, it is a picture of us coming into a new resurrected life. Because of Jesus' death, burial, and resurrection, we have been reconciled to God. We, who were not a people, are the people of God. We, who had not received mercy, have received mercy. We, who were sinners, have now been made righteous.

Peter goes on to say that we are now a chosen race. **God has confirmed our identity through His Word.** We are a royal priesthood. Our royal priesthood comes through the bloodline of Christ. We have been adopted as sons and daughters and we have the full legal right to be a royal priesthood. You and I are a holy nation. You and I are a people for God's own possession. It is important for you and I to know who we are in Christ.

(1 Pet 2:9) "But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;"

Peter tells us that God has made us His people so that we may proclaim the excellencies of Him who has called us out of darkness into His marvelous light. We are saved so that we can be His witnesses here in the East Mountains. Notice that the ministry that you and I have to do comes after Peter gives us our true identity. It is the same pattern that Jesus had. His identity was confirmed and then He began His earthly ministry.

In Acts 19, there were seven sons of Sceva, who was a Jewish chief priest, and they attempted to do ministry in the name of Jesus who Paul was preaching. They had not come into a relationship with Christ. They had not been identified with Christ. Without the right identity, they were not able to minister. The evil spirit said to them, "I recognize Jesus, and I know about Paul, but who are you?" For us to minister to others, we must have our identity confirmed.

(Acts 19:13-16) "But also some of the Jewish exorcists, who went from place to place, attempted to name over those who had the evil spirits the name of the Lord Jesus, saying, "I adjure you by Jesus whom Paul preaches." {14} Seven sons of one Sceva, a Jewish chief priest, were doing this. {15} And the evil spirit answered and said to them, "I recognize Jesus, and I know about Paul, but who are you?" {16} And the man, in whom was the evil spirit, leaped on them and subdued all of them and overpowered them, so that they fled out of that house naked and wounded.

You and I need to know our identity. You and I need to know our mission. But, there was one more significant thing that happened in our text. The Holy Spirit descended upon Jesus before He began His earthly ministry. You and I need to be anointed and filled with the Holy Spirit so that we can carry out the ministry that God has called us to do.

As we close this morning, if you have never believed that Jesus is the Lord and Messiah, let me encourage you to place your trust in Him and confess Him to be your Lord. John tells us that as many as believed Him, to them He gave the right to become children of God. We must believe and we must receive Christ into our lives. If that is your desire this morning, come forward. We want to pray with you. If you have received Christ, but have never been baptized, let us know. Being baptized is one of the first acts of obedience as a new believer. Currently, we do not have a baptismal, but we will make arrangements. In the new facility, James has been putting some thought about how we can have a baptismal. In the meantime, we have to look for alternative ways to baptize you.

If you have never been baptized, clothed, and empowered by the Holy Spirit, we want to pray for you. God wants us to be empowered for ministry. If that is your desire, come forward and we will pray for you to be filled with the Holy Spirit.

We are at a turning point in the gospel of Luke. All the preparation has been done and now Jesus is beginning His earthly ministry. Church, we have been making lots of preparations the past few years. We have been laying foundations in this church. God has been preparing us for ministry. Let's pray.

**Introduction** (Is 9:6, Matt 16:13-17, 1 John 4:1-2, Luke 3:21-38)

- The confirmation of Jesus' \_\_\_\_\_ is a crucial part of the gospel. (Col 1:16-19, Col 2:9)

**1. Confirmation of Jesus' identity from God** (Luke 1:41, 3:21-22, 7:30, John 1:28-34)

- \_\_\_\_\_ is a picture of Christ's burial and resurrection. (Rom 6:3-6)
- John preached a baptism of \_\_\_\_\_. (Luke 3:3)
- Jesus did not need to be baptized for the \_\_\_\_\_ of sins. (Heb 4:15)
- Jesus was baptized to fulfill all \_\_\_\_\_. (Matt 3:13-15)
- The main point of Jesus' baptism was the \_\_\_\_\_ by God the Father that Jesus is the Messiah. (Matt 3:13-17)

**2. Confirmation of Jesus' identity from lineage.** (Luke 3:23-38, John 1:1-3, 1:14)

- At the age of \_\_\_\_\_, the priests and Levites entered into the service to do the work in the tent of meeting. (Num 4:1-3)
- To claim your right to the land (your inheritance), you had to \_\_\_\_\_ your ancestral lineage.
- The ancestral lineage was also used for \_\_\_\_\_.
- Priests and Levites had to prove their priestly lineage from \_\_\_\_\_ or they could not serve.
- The lineage was important for any claims to \_\_\_\_\_. (1 Ki 9:4-5, Isa 9:6-7)
- Matthew's lineage is given for the \_\_\_\_\_. Luke's lineage is written for \_\_\_\_\_.
- The lineages are also very different in \_\_\_\_\_.
- Both lineages go back to David, but they go back through different paths, with different \_\_\_\_\_. (Luke 3:31, Matt 1:6-7, 1:15-16, 1:11-12, Jer 22:24-30)
- Jesus had both the blood line and the legal line to be the \_\_\_\_\_ and \_\_\_\_\_.

**Conclusion**

- God has confirmed our identity through His \_\_\_\_\_. (1 Pet 2:9-10)

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